17: Tannous S, G-5 (ca. 1947-48) 1949 MEI Lebanon (NE)

794 by the people, and ordained by higher religious authorities. Through unspecified donations, members of the community meet his needs. In some cases, he does not even cease to be an active farmer. A balance is established between the central religious organization of the country and the village church through respect for local autonomy.

594 596 602 Another pillar of life among the rural people of Lebanon is the family organization, which is characterized by three functional units or stages. The first of these is the primary biological unit, consisting of the married couple and their children. The second is a more comprehensive unit, known as the joint family, which consists of the grandparents at the head, their unmarried daughters, and the various families of their sons. At a certain point in its growth, this joint family breaks up into new units, resulting ultimately in the development of the largest family organization, the kinship group. Members of this group claim descent from the same ancestor and normally carry his name.

Evidences of the importance of the family organization are numerous and convincing. A village consists actually of a community of people held together to a large extent by blood ties, either through descent within the kinship group or through intermarriage between these units. Practically everybody is related directly or indirectly to everybody else. A strong sense of belonging and of solidarity develops as a result. Marriage, to [582] a large extent, is a family affair, with emphasis upon the interests and welfare of the two family groups concerned. Children are [5[illegible] [42[illegible] usually named after ancestors or other relatives, thus emphasizing the blood tie. Land is normally held and operated jointly by various members of the unit. Loyalty to the family in times of crisis is binding; family honor and prestige must be upheld.

539 593 In their use of proverbs, expressing fundamental attitudes, the village folk frequently refer to this family relationship. "Blood can never turn into water." "A boy is two-thirds the image of his uncle." "Marry the daughter of a good family, though she be an old maid." "He who has no family backing has no backbone." These are but a few examples. Further evidence of the 551 598 identification of the individual with the family group is supplied by the manner in which people are addressed or introduced.